

Noses AN *Brown's*
A P O L O G Y

In Behalf of *Duplicate*

The Rev^d Mr. WHITEFIELD :

Offering

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A fair SOLUTION of certain DIFFICULTIES, objected
against some Parts of his publick Conduct, in point
of moral HONESTY, and UNIFORMITY with his
own Subscriptions and Ordination-Vows : as the
said Exceptions are set forth in a late Pamphlet,

Intituled,

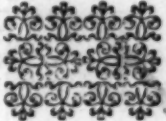
A LETTER to the Reverend Mr. George Whitefield, publicly calling upon
him to vindicate his Conduct, or confess his Faults.—Signed, L. K.

By THOMAS FOXCROFT, A.M.

One of the Pastors of the First Church in Boston.

Being several Letters, written for the Satisfaction of a Friend,
and publish'd by Desire.

LAUDATUR AB HIS, CULPATUR AB ILLIS.

Noses  *Brown's*

BOSTON: Printed and Sold by ROGERS and FOWLE in Queen-street,
near the Prison. 1745.

APPENDIX

THE ROYAL ANTHROPOLOGICAL INSTITUTE

A list of the names of the members of the Institute, as given in the Report of the Council for the year 1884, is printed in the Appendix to the Report of the Council for the year 1884, and is here reprinted for the convenience of the members.

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Several *Apologetical* LETTERS to a Friend,

In Behalf of

The Reverend Mr. WHITEFIELD, &c.

DEAR SIR,

BOSTON, Dec. 31. 1744.

YOU will not tax me with *proclaiming my own Goodness*, if I declare to you that I think, in this Day of Controversy and Heat among us, I have both in my publick and private Conduct (for the general Tenor of it) *study'd to do my own Business*, and made it my Care to *follow th^t Things that make for Peace*, with Edification. As saith the Scripture, *Therefore the Prudent shall keep Silence in that Time; for it is an evil Time*. Yet saith the true Proverb, *To every Thing there is a Season, and a Time to every Purpose under the Sun:—a Time to keep Silence, and a Time to speak*. And in the latter Season, I think, none can justly be blamed for *speaking*, tho' with Openness and Freedom, provided they *speake the Words of Truth and Soberness*; neither *turning aside to vain Jangling and perverse Disputing*, nor *bringing a railing Accusation*, as the manner of some is, when too warmly engag'd, and over-eagerly pursuing their Point. — I am deeply affected, to see the Spirit of *Envy* and *Strife* (which brings *Confusion and every evil Work*) risen to such a dreadful Height, as at this Juncture: Nor would I willingly be the Instrument or Occasion of adding Fuel to this unhappy Fire of Contention, which has done us such unspeakable Mischief already, has so retarded the successful Progress of the *glorious Gospel of the blessed God*, and given so much Occasion to the Adversary to *speak reproachfully*. Behold, *The Tongue of Man is a Fire, a World of Iniquity: a little Member, yet an unruly Evil: The Tongue can no Man tame*. But with GOD all Things are possible; yea, He is able to subdue all Things to HIMSELF. And 'tis my Heart's Desire and Prayer, — that the enthroned JESUS, the Prince of Peace, and the God of all Grace, the only wise God our Saviour, will be pleased to interpose by his almighty Spirit and Providence, to *command Peace*, and to *revive his Work* in the midst of these declining Years! — O that the Children and Servants of God, who love Jerusalem and pray for her Peace, may at such a Time as this is *more earnestly watch and pray that they enter not into Temptation*; and if any Brother is over-taken with a Fault, be disposed to *restore such an one with the Spirit of Meekness, considering Themselves*

selves, lest they also be tempted : and not being ignorant of Satan's Devices, lest be get an Advantage against them, and lest the Sun go down upon their Wrath !—It should seem, it can't but strike and wound every tender Heart, and may well make us blush and weep, to hear or read the *keen Invectives*, the *bitter Reproaches*, the almost *cruel Mockings*, that are sometimes interchanged, even between *wise* and *good Men*, in their *angry Contests* : which, it's to be fear'd, generally have little better Effects, than to still further inflame their Animosities, and widen their Distance from one another; and to expose both Parties to have *their Soul exceedingly filled with the Contempt of them that are at Ease*, the Ignorant and Profane. How natural is the Reflection, "If Men suffer themselves to be carry'd away at this Rate by their Passions, then Farewel to all the Reason and Charity of Christians !"

I must freely acknowledge, Sir, they were such Considerations as these, which have restrain'd me from bearing any Part in the *Paper-War* among us, of so long Continuance. Nor am I for War, in my present Undertaking ; but acted (as I trust) by the Principles of Peace and brotherly Love, with a View in particular to the satisfying and settling your Mind in the Truth, as well as to the vindicating Mr. Whitefield's Name, in Relation to some Things suggested to his Prejudice, in the late *anonymous LETTER* to him ; which, I perceiv'd by you, in our last Conversation, had made some Impressions on you to his Disadvantage, and I suspect, to your own Hurt.—You may remember, in what Manner you expressed your free Thoughts to me, concerning that Performance ; viz. That the Author's *Arguments* are conclusive and unanswerable, if his *Facts* might be depended on, and the *Grounds* of his Reasoning have no Fallacy attending them.—This (Sir) has put me upon a fresh reading this *Letter*.—And I must confess, when I realise the *high Nature* of the Accusations here insinuated against Mr. W—d, and when I reflect on the *popular Dress* the Author appears in, together with the *Effect* his plausible Piece has already had on you, and the repeated *Challenges* I've heard made upon it, since I saw you, as if it were the most nervous Performance, quite decisive, and not admitting of an Answer ; I incline to think an Answer *due* to it (more perhaps than to any other in the like Kind, that I have seen) especially to those *Parts* of it, that contain Matters not so commonly objected, and which seem to be the principal Difficulties, that have given Rise to your present Uneasiness, with regard to Mr. W—d.

For I observe, that all the more obvious Topicks of Objection and Invective against him, in former Use, being grown quite vulgar and trite, by such frequent Repetition, the *Author* of the *LETTER* has struck up certain New-Lights, and invented some singular Themes of Declamation, of a specious Appearance ; dwelling chiefly and first upon these, but more cursorily touching on the others in the Close. For which Reason, and because they are the *former*, that appear of the greatest Weight to me, as well

as what *you* want an Answer to; I propose therefore at present to confine my Reflections to *these*; waving all Remarks on the concluding Pages, and passing over what may be exceptionable in the Author's Introduction.

The main Scope of his *Letter* is the Trial of Mr. *Whitefield's* Spirit, in Point of *Christian Simplicity* and *moral Honesty*; which our Author seems to think not discoverable in some Parts of his publick Conduct.— If I know myself, Sir, I would not be a blind Bigot to any Man, the wisest and best upon Earth; or *have his Person in Admiration, because of Advantage*, in any Respect: And as for Mr. *W—d*, I think I feel in me a proper Temper to see Mistakes and Failings in *him* as soon as in another.— Nor can I but highly approve every due Testimony against all *Disimulation*, especially in sacred Affairs; and justify the contending for *Simplicity and godly Sincerity*, as an Essential in the Character of a *Christian*, and eminently of a *Minister*, who ought to be an *Example to the Flock*. And I must acknowledge, if our *Author* carries this Point against Mr. *W—d*, he will give the most thorow Stab to his Name; and must shake, if not demolish, his Interest with the unbiass'd Part of Mankind.— But then the Use we should make of this Reflection, is to treat a Point so delicate, and of such Importance, with the utmost Caution to avoid *evil Surmisings*, and to exemplify that *Charity* which *thinketh no Evil*, which *believeth all Things, hopeth all Things*, for the best.— The *Consequence* being so vast, we should well consider what *Premisses* we draw it from, that they be good and sound and clear, a sufficient Foundation to support the heavy Conclusion. And surely in a Case, of this critical Nature and of so much Moment, nothing short of undoubted *Law* and *Evidence*, nothing short of incontestible *Rule* and *Fact*, view'd in the fairest comparative Light, *without Partiality, and without Hypocrisy*, can be valid and just Grounds to form our Judgment upon. How our *Author* has acquitted himself in his Trial of Mr. *W—d's* Case, you will know my Opinion by the Sequel of this Review.

The main Thing to be examin'd into, is the Business of the *Clergy-Subscriptions* and *Promises* (made at entering into holy Orders) compar'd with some late Instances of Mr. *Whitefield's* Conduct; wherein our *Author* suspects him guilty of the most culpable *Inconsistence*, such as bewrays “a wicked *Insincerity*, and aggravated *Prevarication*, to say no worse,” — These were high Charges indeed, if brought in Form, and need very full and positive Evidence to gain them Credit with reasonable and impartial Judges. *Against an Elder receive not an Accusation, but before two or three Witnesses*.— Aware of this, our *Author* therefore deals little in formal and direct *Accusations*, but proceeds generally by Way of *Inquiry* and *Insinuation*: exhibiting his Grounds of *Jealousy*, and calling upon Mr. *W—d* to *clear up his Innocence*, or else *confess his Guilt*; though, it appears plain upon the Face of his Performance, he thinks it's the *latter* only, that he has any Reason to expect. Whereas, I am perswaded, the Gentleman would rather

rather have seen Room for the *former*, had he on this Occasion been sufficiently dispos'd to *Candour*, which always studies a favourable Construction of Things, and had he with a little cloſer Attention look'd into the *Constitution* of the *Church of England*, the Nature of her Clerical *Subscriptions* and *Declarations*, and the true *Extent* of the Obligations, in Conſequence hereof, to *Ministerial Conformity*. I have had ſome Occaſions formerly, as well as at this Time, to examine into theſe Matters, and after the beſt Inquiries I have been able to make, Things don't appear to *me*, in the ſame Light as to our *Author*. It ſeems, either he or I muſt labour of ſome ſtrange Confuſion of Thought upon theſe Things; or we muſt have a different Idea of *Contradiſtion* and *Inconſiſtency*; or elſe we muſt, one or other, be under an unhappy Bias of *Partiality*.—*Judicet Lector*.

Our *Author* firſt ſingles out the 26th of the 39 *Articles* of the *Church of England*, as what he ſhrewdly ſuſpects Mr. *W—d* guilty of having *contradiſted*, by ſome Paſſages in one of his printed *Journals*, as recited in the *Letter* before us. And the Gentleman, “to give a *clear View* of the *Difficulty* which he wants to have ſolv'd,” contrives two diſtinct *Columns*, for the *Article* and the *Extracſt*, ſetting the one over againſt the other. And fancying (I ſuppoſe) that he now had Mr. *W—d* ſaſt, to be unavoidably ground as between *two Miſtſtones* (tho' without any Attempt to put them in *Motion*) he leaves him in this critical Situation, preſently paſſing over to a new Caſe. But indeed I much wonder how he ſhould dream, that meerly theſe *collateral Transcripts* (nothing *rugged* in themſelves, and profoundly at *reſt*) as he has left 'em, ſhould do any great Execution: or that, even with the help of diſtinguiſh'd *Types*, they ſhould ſo much as give a *clear View* of the *Difficulty*, without the further Aſſiſtance of ſome ſuperadded *Gloſſes*, Comments, or proper Notes of Illuſtration.—I muſt own, I can't ſee at preſent any other than a meer *local* and *external Contradiſtinction* between our *Author's two Columns*, without any *inward Contrariety*, or *contradiſtory Oppoſition*. For I imagine, I ſee a good intrinſick Harmony ſubſiſting between the *Article* and the *printed Words*; and likely to ſubſiſt ſtill, if no ſtronger Efforts be made, to give it an Interruption.

I truly wiſh, that our *Author* would reviſe his *two Columns*, compare and ſcan them with his beſt Powers of Criticiſm, and try if he can fairly make out the leaſt real *Contradiſtion* between them, in any Part, Paragraph, Sentence, Line, or Word. For my ſelf, I have try'd all my Skill upon 'em, and am quite at a Loſs where the *Inconſiſtency* lies.—Among which of the various *Types* in the *Extracſt* (or *printed Words* of Mr. *W—d*) we muſt look to find a *Contradiſtion* to the *Article*, ſet in Oppoſition to it, the *Author* has not been ſo kind as particularly to direct us. And as for what is in the *Roman Letter*, I am ſenſible of no Jar or Diſcord there. We muſt look for it then in the *Italick*: it muſt be here, or no where. But I believe, it will puzzle

puzzle a good Genius, to trace out any real *Contradiction* here. Our *Author* indeed seems to draw our Eyes to this Part of the *Extract*, and to indigitate a single Passage, as the *Capital* one, by putting it in great Letters. 'Tis that noted Interrogatory, — FOR HOW CAN DEAD MEN BEGET LIVING CHILDREN ?—But at present I think this capable of an innocent Meaning, and well consistent with Mr. *W—d*'s Subscription to the *Article*.

You are sensible, Sir, that *Rhetorical* Figures and Flourishes are allow'd a candid Construction in all Authors, sacred or prophane. And why should this be made an *Exception*, and meet with such hard Measures ? Why should this be so amplify'd upon in a Variety of Censure and unfavourable Descant ? Some objecting, that it carries an *absurd* or *unapt Allusion*, and implies a *false Hypothesis* in Divinity, as if for (spiritually) *dead Ministers* to be instrumental of begetting Souls unto *Newness of Life*, through the Gospel, were absolutely a moral Impossibility, equal to the natural Impossibility there is of a (naturally) *dead Man's begetting living Children* ; so making all Success of the Gospel, in the Nature of Things, essentially dependant on some inherent *Principle* or *Virtue* in the *Administrator*, and limiting the *Holy One of Israel*, as if it were not in his Power and Prerogative to bless his own appointed Means by whomsoever dispensed.—But surely such a Construction of Mr. *W—d*'s Words must appear altogether *forc'd* and *captious*, if we consider how it directly thwarts the whole Tenor of his Preaching and Praying, so full in the Acknowledgment of human Impotence, the Sovereignty of divine Grace, and irresistible Energy of the Spirit of Holiness. Nay, even in the very *Extract* it self that our *Author* presents us with, Mr. *W—d* to make the largest Concession he could, says, That GOD may convert People by the Devil, if He pleases, and so He may by unconverted Ministers. But then it follows, I believe He seldom makes Use of either of them for this Purpose.—And here indeed we have a Key to the true Meaning of the figurative Query above ; which, in a candid View of it, can only import, It's exceeding unlikely, that GOD should otherwise than seldom make unconverted Ministers the Instruments of converting Sinners. This, Sir, I do and must insist on as a natural and unforc'd Gloss upon the controverted Passage, and conveys (I believe) the very Idea of the Writer. And why should his Words be put upon the Rack and tortur'd, to make them confess a different Sense, inconsistent too with the Scope of the Context, and with his avow'd Principles, only to fix an *Odium* upon him, as either erroneous, or absurd, or inconsistent !—I can't help observing here, it would be the most abusive wresting of his Words, to insinuate, that he asserts the total *Usefulness* of unconverted Ministers, and puts them on a Par with the Devil himself in Respect of Service to the Church of God. For his printed Words speak of the Success of such Ministers with Regard only to the converting People ; and he may consistently enough with deny-

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ing *that*, own their *Usefulness* in other Respects. Nevertheless, he has not deny'd even *that* universally and absolutely. And although he speaks of God's *seldom* making Use of *unconverted* Ministers to the End of *converting* People, and at the same Time speaks also of the *Devil's* being seldom made Use of to that End, yet he may be far from designing to set them on a *Level*, in Regard of Usefulness to that Purpose. The blessed God may overrule the *Devil's* Temptations sometimes, tho' but seldom, to subserve the Ends of *Conviction* and *Conversion*; and He may succeed the Ministrations of *dead Preachers* sometimes, tho' also but *seldom*, to promote the same Ends; there may be indeed no great *Frequency*, or *Commonness*, in one Case, or t'other: And yet there may be a vast *Disproportion* between them, as to the Degree of *Rareness*, in Favour of the latter. It must be acknowledg'd therefore a disingenuous Turn given Mr. *W—d's* Expressions, to represent them either as comparing unconverted Ministers to the *Devil* in Point of general Usefulness, or as equalling the *Devil* to them in Point of Successfulness to the great End of *converting People*, in particular.

Nor can I look on our *Author* as acting the generous Part in pretending a *Contradiction* between Mr. *W—d's* Words and an *Article* of the Church, with a View to fasten upon him the odious Imputation of *falsifying* his solemn *Subscription*,—without so much as letting us know in *what Light* he took Things, and *where* he saw the *Contradiction*. For this, I confess, does not shew it self to *me*, after all my Searches and Researches, to find it. An *Appearance* indeed there may be, to an unwary and superficial, or prejudiced Reader, of an *Inconsistence* between the *Article*, and Mr. *W—d's* printed Words; but yet taking both in their real Scope, and allowing them a fair Comparison, I'm of Opinion, even this *Appearance* of a *Contradiction* must immediately vanish.

But not contenting my self to imitate our *Author's* Example, I am willing, in the most explicit Manner, to shew the Grounds of my Opinion, by descending to Particulars, and entering into the very Bowels of each *Column* with my Examination. For Instance, the *Article* speaking of *evil Men*, asserts, "*We MAY use their Ministry, both in hearing the Word, and in receiving the Sacraments.*" Nor does the *Extract* from Mr. *W—d* contradict this.—Again, The *Article* says, "*Neither is the EFFECT OF CHRIST'S ORDINANCE TAKEN AWAY BY THEIR WICKEDNESS.*"—And, looking on the Words in their original View and genuine Intendment, neither does the *Extract* advance any Thing, either explicitly or implicitly, contrary to this. Mr. *W—d* indeed has said, he *believes that GOD SELDOM makes Use of unconverted Ministers* for the Purpose of *converting People*. However, this includes an implicit Concession, that *that is sometimes the Case in Fact*. But, supposing he had shewed his Opinion in the most universal Terms, saying, that he believ'd God *never* makes Use of such for the mentioned Purpose, yet in what Shape will our *Author* make this to contradict the *Article*? For you

well know, Sir, that *Contradictions* are always *ad idem*, or refer to *one Thing*, and this in the *same Respect*. Whereas, the *Article* and the *printed Words* are not speaking *ad idem*, but in their direct Reference are concerning different Matters: which if the Gentleman had observ'd, I think he cou'd not have suspected a *Repugnancy* in the Case. Mr. W----d, it's plain, has his Eye in the Words quoted from him, to Ministers only under the Notion of *Preachers*, and speaks of *dead Men's Preaching* being *seldom* (and exceeding unlikely to be commonly) made Use of to the End of *converting People*: nor is he in the Opinion of a Real *baptismal Regeneration* or *sacramental Conversion*. Whereas now the *Article*, tho' it occasionally mentions the *Word*, has in the whole of it its primary View to the *Sacraments*: and in that Part of it where the Emphasis lies, and on which our *Author* seems to lay his chief Strefs, by placing his *Capitals* here, does evidently point to the *Sacraments* only; which the Church of *England* (I'm persuaded) does not declare were instituted for *converting Ordinances*, but design'd for the *perfecting of the Saints*, the *Heirs of Promise*. To such (says the *Article*) the Unworthiness of the Administrator does not evacuate the *Sacraments*, or hinder their profiting. The Words run thus, "*Neither is the Effect of Christ's Ordinance taken away by their Wickedness, or the Grace of God's Gift diminished, FROM SUCH AS BY FAITH AND RIGHTLY DO RECEIVE THE SACRAMENTS ministred unto them, WHICH be effectual because of CHRIST's Institution and Promise, although they be ministred by evil Men.*"--- You see, Sir, WHO they be, that the *Article* says, *Christ's Ordinances* do not become ineffectual to, *thro' the Wickedness of evil Ministers*, namely, *Such as by Faith and rightly do receive the same*: and to *such* they are *effectual*, not by any Virtue in him that doth administer, but only *because of Christ's Institution and Promise*. The Lord Jesus Christ will own his *Institutions*, and fulfil his *Promise* to his faithful People. The Minister's Sins shall not hinder Christ's Graces, nor lessen them, to his People. "For (as Bp. *Beveridge* says upon it, in his Exposition of this *Article*) be the Minister worthy or unworthy, if I come with *Faith* to an Ordinance, I am sure to go with *Grace* from it." Now if you extend this to the *Word preached*, the *Article* must suppose it preached orthodoxly; and Mr. W----d has never deny'd, that the *Word*, soundly and orthodoxly preached, will profit, where it is *mixed with Faith* in them that bear it, tho' it be an *evil Man* that preaches it.--- However, you can't but perceive, Sir, that it is only the *Sacraments* are respected in this Part of the *Article*, which our *Author* has distinguish'd by *Capitals*, as what perhaps he lays the Weight of the Argument upon: And the true Scope of the *Article* here is plainly this, and nothing else, that the *Sacraments* are not invalidated to the worthy Partakers, by any personal Demerits or sinful Defects and Faults in the Administrator; that the spiritual Benefit and internal *Effect of the Sacraments*, as no depending on the spiritual State, internal Disposition or moral Character of the Administrator, is not by Means of his personal Faultiness taken away.

or at all *diminished*, from such as by Faith and Rightly do receive the same.

'Tis a known Maxim, *Occasio Legis indicat & mentem Legislatoris & sensum Legis*. The *Occasion* interprets the Article, which (as Bp. Burnet observes) was the Heat of some in the Beginning of the Reformation; that being offended at the Vices of the Roman Clergy, revived the Conceit of the *Donatists*; who considered the *Sacraments* as the Answer of Prayers, and so since the Prayers of a wicked Man are an Abomination to God, they tho't the Virtue of these Actions depended wholly on him that officiated.

Furthermore, This is confirmed by the TITLE of this Article; which stands thus, *Of the Unworthiness of the Ministers, which hinder not the Effects of the SACRAMENTS*. The Title is wont to be appeal'd to in such Cases, for the true Purport and Design of what follows in the Body of any Law, Canon, Chapter, or Article. And I must observe, had our Author not left out the Title of this 26th Article, I'm prone to think, every common Reader must have been aware of the Fallacy of the *two Columns*, and would easily have seen thro' the thin Appearance. ---I must add, Nor can I look upon our Author as acting so fair a Part, in secreting from our People (little acquainted with the Book of Articles) one whole Paragraph, when he speaks of "*setting down the Article*," by which one would suppose he had done it at full Length. For by thus mutilating it, he has left out what is added in the last Paragraph very fitly and seasonably, to prevent any Abuse of the former; and what, I must acknowledge, seems to countenance Mr. W---d's Zeal against evil and unworthy Ministers. The Words therefore I think proper to have restored, and will insert here. The Article concludes thus; "*Nevertheless it appertaineth to the Discipline of the Church, that Enquiry be made of Evil Ministers, and that they be accused by those that have Knowledge of their Offences, and finally being found guilty by Judgment, be deposed.*" ---Upon which Bishop Beveridge has the following Remark. "It being determined in the former Part of the Article, that the Unworthiness of the Minister doth not hinder the Effect of the Sacraments, it is very opportunely added in this, that such unworthy Ministers ought to be enquired out, yea, and proceeded against according to the Discipline of the Church." ---And Bishop Burnet (in his Exposition of the 39 Articles, remarks upon it) that "*Timothy was required to receive an Accusation of an Elder, when regularly tender'd to him, and to rebuke before all, those that sinned*; and he was charged to withdraw himself from those Teachers who consented not to wholesome Words, and that made a Gain of Godliness." ---Certainly (he adds) there is nothing more incumbent on the whole Body of the Church, than that all possible Care be taken to discover the bad Practices that may be among the Clergy. --- But after all, our Zeal must go along with Justice and Discretion: Fame may be a just Ground to enquire upon, but a Sentence cannot be founded on it." ---Accordingly Mr. W---d is for having all prudent Steps taken in Pursuance of this last Paragraph of the Article, that *evil Ministers may be inquired out*, detected and

and convicted, if possible, and then silenc'd.---- I hope, our Author won't object, that Mr. *Whitefield's unconverted Ministers* and the *Article's Evil Ministers* are not the same, and that there may be a *Clash* here. No: for as to the *Article*, this must be interpreted in a Consistence with the Rest, which every where use, as equivalent, these Terms in Description of *evil Men*, viz. "*Carnal Persons, lacking the Spirit of Christ, ... The Wicked and such as be void of a lively Faith*, and the like. Now these Characters apply'd to *Ministers*, do constitute Mr. *W---d's dead Men*, do describe his *unconverted Ministers*. I suppose, none will think him so void of Reason, as not to allow that some *unconverted Ministers* may be such very refin'd, consummate Hypocrites, and make such a *fair Shew* in the Flesh, by Means of an orthodox Head and regular Practice, as to render a judicial Conviction of them impracticable; and where this is in Reality the Case with any, that such must be resign'd to the Judgment of God, who only trieth the Heart, and knoweth the Secrets of Men. However, whereas he declares himself verily persuaded, that the Generality of Preachers talk of an unknown unfelt Christ, he has therefore on some Occasions opened his Mouth boldly against *unconverted Ministers*: giving it as his Opinion, that the Reason why Congregations have been so dead, is because they have had dead Men preaching to them.---Now, As to the Grounds of his Conduct, or how far his Sentiment may be just and well-founded, I am not oblig'd in this Place to inquire: for the Argument we are upon, calls me only to consider, whether the one or the other be inconsistent with his Subscription, and contrary to the *Article*, which our Author has confronted him with. And for my Part, on a sedate View of the Matter, according to all the Lights I have been capable of placing it in, I can't discern the pretended Inconsistence, nor believe Mr. *Whitefield* and his Subscription to be at opposite Angles. For, as to his Conduct, in preaching after a general Manner against *unconverted Ministers*, this surely is rather a Proof of his Adherence to his Subscription, as it manifests his being in Earnest to have the genuine Drift of the *Article*, in its last Paragraph, faithfully prosecuted, by all due Inquiry, and Discipline, in Relation to *evil Ministers*.

And as for his Sentiment touching the immediate natural or moral Reason of Congregations having been so dead in Times past, namely, their having had dead Men to preach to them, neither do I at present see any Variance between this and the *Article*. If Mr. *W---d's* Opinion in the Case implies any Contradiction to the *Article*, I think it must be to one or other of the following Clauses in it: where yet, for my own Part, I must confess, I am sensible of no Clash. For Mr. *W---d's* assigning such a Reason, as above said, does by no Means imply but that in some Cases, agreeable to the *Article*, "*We may use the Ministry of evil Men*:" And indeed consonant to this is his own Practice, as well as avow'd Principle.---Nor yet do's his said Reason imply, in Opposition to the *Article*, that "*the Effect of Christ's Ordinances is taken away by their Wickedness, or the Grace of God's Gifts diminished, FROM SUCH as by FAITH and RIGHTLY do receive the SACRAMENTS.*" So stands the *Article*:

cle: But yet, Sir, if you please, you have my Leave to subjoin also *the Word preached*; and Mr. W---d's Consent too, I doubt not,---with this *Proviso* (which you must necessarily suppose imply'd in the *Article*) that the *Preaching* be adjusted to the Standard of *Scripture*, and conformable to the Doctrine of the Church of *England*, particularly in her *Articles*. For as the Case of *heterodox* or *false Teachers* is justly to be supposed an *Exception*, under that general Clause in the *Article*, *We may use the Ministry of evil Men*: So when the Preachers *Wickedness* lies in their bringing in *damnable Heresies*, be sure it can't rationally be suppos'd but this must stand an *excepted Case*, when the *Article* says of *evil Men*,--- *Neither is the Effect of Christ's Ordinance taken away by their Wickedness*.--- Nevertheless, where the Word is *rightly preached*, tho' by *evil Men*, Mr. W---d has never, that I can find, asserted *the Effect of Christ's Ordinance* to be *taken away by their Wickedness*, totally and absolutely, with Reference even to the *Conversion of Sinners*. His *printed Words* evidently point to a *partial Success* of the Word, and suppose it actually existent in the present Case. *The Reason why Congregations have been SO dead*, says he, *is because they have had dead Men preaching to them*. You observe, he speaks but of a *partial Deadness* in Congregations, which implies a Concession of some Instances of *Life* among them, and consequently bespeaks some Degree of *Success* attending even *dead Men's preaching to them*.--- But still, supposing he had asserted the *universal Inefficacy* of such Men's Preaching, in Regard of the Conversion of *Sinners*, what is that to the *Article*, which (as I observ'd before) refers only to the Edification of *Saints*?--- Does Mr. W---d any where say, that *the Effect of Christ's Ordinances is taken away by their Wickedness, or the Grace of God's Gifts diminished*, FROM SUCH as by FAITH and RIGHTLY do receive them! No; I believe, I may assert it in the strongest Manner, that where the God of all Grace gives to any *the hearing Ear and understanding Heart*, working in them sincere Faith, RIGHTLY TO RECEIVE the Word (rightly dispensed) Mr. W---d never has deny'd the Possibility of *such People's* getting the full Effect of *Christ's Ordinance*, even under the *deadeest Preacher* in the World.

Upon the whole, Sir, it appears to me, and I hope does by this Time to you, in a very convincing Light, that our *Author's* two Columns don't in the least *contravene* one another, but rest together at full Agreement, in a State of intire Inaction, though put by him in a militant Posture.--- You must allow me to observe to you, It is therefore a vain Imagination in our *Author*, to suppose that Mr. W---d, while bearing a faithful Testimony against some of the *Church-Clergy* for contradicting the *Articles* they have subscrib'd to, is at the same Time but lashing *himself* for violating his own Subscription.--- And I may now seasonably express my Resentment of it as a gross *Inconsistence* in our *Author*, that when he had open'd his *Letter* with the Profession only to "propose a few Things in the Spirit of LOVE and MEEKNESS," he should presently in the same Page breathe a *different Spirit*, and fall upon Mr. W---d with hasty and harsh Censures, applying to him with that View

Texts

Texts of holy *Scripture*; and this too before he would "at the Trouble" to point out the *Facts*, and lay Matter of *Conviction* before him. Nay, in this Instance which we have been considering, he has not (tho' he had professed to do it) so much as "taken the Trouble to shew him wherein" particularly he suspects him not "clear of Blame," that he "might have a fair Occasion to justify himself, and remove all Ground of Clamour against him upon this Head." You must acknowledge it, Sir, not so fair Management in our Author to insinuate a *Contradiction* between the *Article* and the *Extract* he has made from Mr. *W---d*, and yet at the same Time to neglect doing his proper Office as an *Opponent*, i. e. first a *Specification* of the particular Expressions, in which he thinks the *Contradiction* lies, and then *arguing* it out in the best Manner he could. This would have been *Scholar-like*. But whether from an Affectation not to verbalise, or whether from a Presumption that the Case was too plain to make many Words about, or whatever was the Cause, so it has happen'd, there's a profound Silence here; the Gentleman having totally omitted both the proper *stating* of "the *Difficulty* he wanted to have solv'd," and of Consequence all *debating* or *descanting* upon it. By which unaccountable Management he has impos'd an unreasonable Task upon his *Respondent*: putting him to this complicated Labour; first to *search* critically thro' the whole for the Place where it was possible any fanciful Brain might imagine something *adversative* between the *two Columns*; then accurately to *examine* and *compare* every *suspectable* Passage, Line, or Word; and finally to *reason* distinctly on the whole.--- It's not unlikely, Sir, this has given Occasion for the drawing out the present Vindication of Mr. *W---d* to a Length exceeding what might have been needful, had our *Author* (if I may be allow'd to borrow some of his own Words here) "dealt fairly and openly, letting the World know his real Sentiments upon this Matter," with the particular Grounds of them; which "I can't but think became him as an honest Man," in an Affair of so great Nicety, and equal Importance, whereon his *Brother's Reputation*, as a Minister and a Christian, has even by his own Acknowledgement such a Dependence.

You'l therefore excuse me, Sir, that I have detained you thus long on our *Author's* first Head of Accusation, or Suspicion: and allow me to say, I think I have given all reasonable Satisfaction to every Doubt on that Head.--- After the *two Columns* have been thus scrutinis'd in their various Parts, and fairly consider'd in a comparative View, it seems to me impossible but that you should see, all Pretences of Mr. *Whitefield's* having *violated his Subscriptions*, in our *Author's* first Instance, are utterly superseded.--- Nay, I hope, this Gentleman himself is ready now, upon cool Reflection, to confess Mr. *W---d* "clear of Blame," and to acknowledge his own Mistake, in suggesting that there was any just "Ground of Clamour against him on this Head."--- But I am more confident, that every indifferent Judge, free from Pre-engagements, will be ready to acquit

quit Mr. *W---d*, as “*an honest Man, and acting a consistent Part,*” thus far.----May he never be found acting a less consistent Part! ---- And may it be the common Care of us all, whether Ministers or People, to approve our selves equally “*consistent upright Christians*”! *Looking diligently lest any Man fail of the Grace of God, whether as a dead Preacher, or a dead Professor*; ---- Characters, alas, too common every where!

Thus I take Leave of you, *Sir*, for the present; adjourning my Considerations on our *Author's* next Instance to another Opportunity. And in the mean Time believe me to be,

Dear *Sir*, Your sincere Friend,

and humble Servant *****

The Second LETTER.

DEAR *SIR*,

Jan. 8. 1744,5.

THIS waits on you with some further Observations, on the late printed LETTER to Mr. *Whitefield*, objecting to some of his Measures, and calling upon him to vindicate his Conduct, or confess his Faults. I have spoken sufficiently to the first Fact there alledged against him: And as there is nothing of Connection between that and the others, I have no Need of repeating any Thing already said, to introduce my Remarks on our *Author's* second Objection.

In the next Place then, you observe, *Sir*, he excepts against Mr. *W---d's* Conduct in publicly praying, and administering the Sacrament, without any Regard to the Form prescribed in the Book of Common-Prayer. Our Author suspects him to be herein acting, not a consistent, but a wicked insincere Part; and fears, this his Practice is an open Violation of what he subscrib'd and promis'd at his Ordination, and afterwards solemnly and repeatedly sealed his Approbation of at the blessed Sacrament.

-But, my Friend, as you are not wont to be easily impos'd upon with popular Insinuations, with meer Sophisms, or with Arguments more *ad Pom-pam*, than *ad Pugnam*: so I shall much wonder, if the Declamation upon this Head appears to you to have any real Weight in it, after it has pass'd a proper Examination. For as pathetick and peremptory as our Author is here, I very much doubt whether he has not mis'd the true Meaning of the Church-Clergy's Subscription and Declaration he talks so much of,----as expounded even by Themselves; and whether he has sufficiently consider'd the true Force and Extent of the Obligation resulting therefrom, in Relation to their approving the Common-Prayer-Book, and using the Form in the said Book prescribed

prescribed, in publick Prayer and Administration of Sacraments, AND NONE OTHER.

The first Step necessary to deciding any *Question*, is to adjust and settle the Meaning of the *Terms*. And possibly, in the *Subscription* or *Declaration* abovesaid, it may admit of some Debate, what is the genuine Import and Intent of the concluding Words, NONE OTHER. I am confident, upon the surest Grounds, this limiting Clause is not to be taken literally, in the Strictness of the Expression, as if the Clergy meant to oblige themselves to the *sole* Use of that *individual* Form in the Prayer-Book, *exclusive* of all other Forms in every Case. For this Construction is utterly forbidden by these two Considerations. (1.) It is contrary to the common Practice of the Clergy, who in their *Prayer before Sermon* pay no Regard to the *Form* in that Case prescribed in the *Canon*; as I shall have Occasion more particularly to remark hereafter.----And then (2.) It is contrary to the known Custom of the *Bishops*, in composing *new* Offices and Forms of Devotion, on some special Occasions. It has been a Thing frequent, on Occasion of a special *Thanksgiving* or *Fast*, to have special *Forms* or *Offices* printed before-hand and distributed to every Parish, for publick Use in the Church on such Days. I well remember, particularly in the late Queen ANNE's Reign, as by Means of the *then-War* there were frequent Occasions of this Nature, I had the Sight of some of the *Forms of Prayer* specially provided in that Case. And in them, I must observe by the Way, there were usually one or two Collects for the *Reformed Churches abroad* :---which you'll please to bear in Mind for a future Occasion, in the Sequel of this Dispute.----Now these Reflections make it evident, to a Demonstration, that when the Clergy of the Church subscribe to use the *Common-Prayer-Form*, AND NONE OTHER, this is not to be taken in the *rigid* Sense, as our Author understands it, absolutely excluding all other Forms on every Occasion whatsoever. No, but the Sense must be *temper'd* some how, to reconcile it to the *Customs* in the Church, as abovemention'd. I can readily think of but two Constructions, to put upon the Words, that are *consistent*. *Ex. gr.* Must the Words, NONE OTHER, intend --- none other *statedly*? This Construction reconciles the Sense to the Use of other *occasional* Forms, enjoin'd by lawful Authority, such as the *new* Composures made by the Bishops, as above. But then I must observe, this Construction does not so well suit with the Practice of the Clergy in *statedly* praying *before Sermon* without using the *Form* prescribed for the Pulpit-Prayer.---Shall we then say, the Words, NONE OTHER, must intend NONE DIVERS in kind, *None else essentially varying from it*. The Word, *Other*, is used either to denote a numerical Difference, or a *specifical* Difference. But if we construe it here in the former Sense (i. e. None other so much as *numerically* distinguish'd from the *Common-Prayer*) we must suppose the Clergy chain'd down by their Subscription to the Use of the *Form in the Book*, invariably, only, and exclusively of *every Form* not actually there written: which is a Sense evidently confuted

confuted by the aforesaid Customs in the Church, of occasionally using *new Forms*, and of *statedly praying before Sermon* differently from the *Form* enjoin'd by *Canon*. I see no *consistent* Sense then to put on the Clause, AND NONE OTHER, if we don't construe it, NONE OTHER in point of *specifical Difference*,---NONE OTHER but *such in Kind*, NONE OTHER but of the *same Reformed Tenor*. To this indeed I may apply the Character of *Alter idem*, or *another, which is not another*.--- And very probably, Sir, the Clause [AND NONE OTHER] might be inserted in the Clergy's *Declaration*, originally, with a particular View to the debarring Priests too *Popishly* inclined, from intermingling any of their *Papal Superstitions* with the Reform'd Devotions, particularly in the *Administration of the holy Sacraments*. But I shall leave you now to judge for your self, which of these Constructions of the Clause [AND NONE OTHER] is most rational and consistent. Chuse but a *consistent Sense*: and I doubt not you will justify Mr. W---d's occasionally using *other Prayers* than those in the *Book*.

But further, let me observe to you, Sir, if we should go into a critical Consideration of what must be understood, by fair Construction, as included in the Idea of PUBLICK PRAYER, according to the Idiom of *Episcopal Language*, it would perhaps be no impossible Attempt, to reconcile Mr. W---d's Conduct abroad with his *Subscription and Declaration* at home. Its well known, the PUBLICK MINISTERS (so called) in *England* are Ministers *Episcopally* ordered, in Conformity to the *Book of Ordination*: Such only are held *Ministers in the Church of England*.--- So, the PUBLICK CHURCHES there, are the Cathedral and other Collegiate Churches, the *Parish-Churches*, and Chappels, consecrated to perform Divine Service in according to the Orders of the Church establish'd by Law.--- And thus, in the Sense of the Subscription before us, PUBLICK PRAYER is "common and open Prayer" in the *publick Churches*, the Houses dedicated to the Use of "ministring in the Congregation, by the prescript Form of Divine Service in the Church of *England*." At least this is the *Canonical* Sense of the Expression. For the *Constitutions and Canons* of the Church of *England* know no such Thing as PUBLICK Prayer done in "*private Conventicles*"; or in "*PRETENDED CHURCHES*, which is the *Canonical* Denomination for all "*Meetings, Assemblies, or Congregations (of the King's born Subjects) within this Realm*", OTHER than the *Episcopal Congregations or Assemblies*, by *Law* established.--- Nor in Truth are any deem'd PUBLICK OFFICES in Religion, other than those performed in these *true and lawful Assemblies*, the only PUBLICK ASSEMBLIES in the Sense of the *Canons*.--- Now, according to this View of the Case, tho' some (*obsolete*) *Canons* of the Church may possibly be alledg'd against Mr. W---d's Conduct, in Point of frequenting *Conventicles*, or *pretended Churches*, and administering in *private Meetings*, as if they were *true and lawful Churches*; yet with Regard to not using the *Church-Liturgy* in PUBLICK Prayer, I don't see he has either broken any Canon, or infring'd upon his Subscription. I question indeed whether the Clergy of the *Church of England*, hold them-

selves

selves obliged by their *Subscription* to the like invariable Use of the Common-Prayer-Book in the *private Offices* of Devotion, as in *Publick Prayer*. And if the *Nonconformable Assemblies* are reputed but *private Meetings*, a Church-Clergyman occasionally officiating in *such Meetings* may esteem himself at Liberty to suspend the Use of the Forms prescribed for *Publick Prayer*.

But, Sir, if you judge this Argument turns upon too critical Distinctions, and are dispos'd to allow, that the religious Assemblies in *New-England* are properly, what our Author calls 'em, *Publick Assemblies*, not what the Church-Canons censure by the Name of *pretended Churches*, or private Conventicles, and that therefore *Prayer* performed in such Assemblies is in just Construction *Publick Prayer*,----I need not stand to debate this Point with you at present.

Other Reasons I have still, Sir, why I can by no Means concur with our Author, in thinking that Mr. W---d's *Subscription* to the special Article, refer'd to, obliges him so indispensably to use the *Common-Prayer-Forms*, but that he may *occasionally* omit using them, where he judges *Free-praying* most expedient and eligible (all Circumstances consider'd) as here in the *New-England Congregations*. For undoubtedly this particular *Subscription* to that special Article about the Use of the *Common-Prayer*, is not justly to be suppos'd of more *extensive* Obligation in Point of *Place*, than his general *Subscription* to the 39 *Articles of Religion*. And if we consult the *Ratification* at the End of the Book of *Articles*, this expressly tells us *how far* they extend by Force of the *Subscription*, being only "*approved and allowed to be holden and executed WITHIN THE REALM*" of *England*; and here it stops, without the Addition of "*other Dominions*," as elsewhere sometimes. Now this *Ratification* is one Thing expressly included within the *three particular Articles*, our Author refers to, as what the Church esteems of great Importance; and I think, Mr. W---d has subscrib'd to the *Ratification* in the 3d Article, as well as to the *Use of the common Prayer* in the *second*. By a fair Consequence then, laying these Things together, and interpreting the 2d Article by the 3d, his *Subscription* to the *Use of the Form in the Common-Prayer-Book prescribed*, AND NONE OTHER, must in Reason be construed, at the most; but only an Engagement to use that *WITHIN THE REALM*, where it is by publick Authority establish'd; and not be suppos'd to extend its Obligation indifferently *all over the World*, or even so far as *New England*, which tho' belonging to the *King's Dominions*, yet is not *WITHIN HIS REALM*, but is included under the Name of *FOREIGN PARTS*, constantly so apply'd even by the incorporated *Society* at home for *propagating the Gospel*.

And that the above Remark is not without very just Foundation, it may further help to convince you, if you'll inspect the *Canon* next to that our Author has allieg'd on this Occasion. The 37th Canon requiring the very same *Subscription*, in Case of a *licensed Minister's* coming to RESIDE IN ANY DIOCESS, says, *He shall not be permitted THERE to preach,--- unless*

unless he first consent and subscribe to the three Articles before-mentioned, in the Presence of the BISHOP of the DIOCESS wherein he is to preach----- Now from the Tenor of this Canon it's evident, that the Article engaging a Clergyman to use in publick Worship the Church of England Form, and none other (whatever Sense you put upon the Words) is only then obligatory to him, by Virtue of his Subscription, while he is RESIDING in some DIOCESS, and offering himself THERE to preach.--- Consequently the Subscriber, tho' here in New-England (or other foreign Parts) he intermits the Use of the Forms of Prayer, and Orders and Ceremonies prescribed in the Communion-Book, or the Book of Common-Prayer, yet he is not liable for this to the Penalties of the following (38th) Canon, under this Title,--- *Revolters after Subscription, censured.* Nor yet of the 54th Canon, doom in such as refuse Conformity, to have their Licence taken from them. †--- For if New-England be no DIOCESS, nor Part of a DIOCESS; if New-England have no Prelate appointed over it by publick Authority, and residing in it, nor belongs to any Prelate's Jurisdiction, to whom it is by Law subject and accountable; I pray, Sir, who is there in this Case to call Mr. W---d to a Reckoning, and execute the Censure upon him as a *Revolters after Subscription*, or a *Refuser of Conformity*, because of his omitting here in foreign Parts to use the Church of England Forms and Orders! If he is obnoxious to Censure, he is according to the Run of the Canons only punishable by the Bishop of the Diocess, or Ordinary of the Place having Episcopal Jurisdiction. But if here be no Diocess, if here be no Bishop, or Ordinary of the Place having Episcopal Jurisdiction, if here be no Jurisdiction Ecclesiastical under any Bishop or Arch-bishop, to which Mr. W---d is by Law subjected; the Consequence is clear to me, that in vain do any pretend his omitting the Church-Forms, in his Ministrations here in our publick Assemblies, to be a punishable Breach of the Orders and Constitutions of the Church of England, or an Infringement upon his own Subscription.

You are sensible, Sir, it's of the very Nature of Laws and Canons, that they refer to Place, and be circumscrib'd within Boundaries fix'd and certain.--- The Orders of the Church of England being limited to be held and executed WITHIN THE REALM, the Clergy's Subscription to them must of Consequence have but a local and limited Obligation upon them to Conformity; reaching at furthest only to an equal Extent with the Authority and binding Force of the said Orders themselves.--- Our Author then can never expect to carry his Argument against Mr. W---d, unless he is able to prove, That no possible Change of Situation, no possible Alteration of Place in point of Residence, will infer any the least Variation as to the obliging Nature and Force of his Subscription; but that the Case is

† N. B. These are the Canons, which in a second Letter to Mr. W---d, by Canonikus, are trump'd up and improved against him: And what I am saying in these Pages is applicable in Confutation of that trifling Piece, nor needs any further Notice to be taken of it.

the same, wherever he is, and the *Reason* of the Thing the same, under all possible Variety of Circumstances. Let him prove this, and he shall be *mibi magnus Apollo*.

But our *Author* might be ask'd if he thinks Mr. *W---d* is justly chargeable with violating his *Subscription*, by ministring in SCOTLAND in like Manner as he has done in these Parts, without using the *Episcopal Form* of Religion?--- For if Mr. *W---d* as thus managing *there*, is tho't justly to be acquitted, I should think by Parity of Reason, his Conduct *here* ought not to be condemned in this Point ; Because the two Cases, as they appear in my View of Things, are at least very nigh parallel: and if here (Sir) you differ from me in Opinion, I pray the Grounds of your Judgment.--- But if our *Author*, to be consistent with himself, should accuse and censure his Conduct in SCOTLAND, as well as here, I think it's worthy of Consideration, how egregiously he will thereby reflect upon the *Church of England* as defective in her *Charity*, and violating the *Communion of Saints*. For Mr. *W---d*'s Conduct *there* can't be condemn'd on the Foot of his *Subscription*, without supposing that the *Church of England* intended, by imposing upon her Clergy the *Subscription* aforesaid, to tie them up from occasional Acts of *Ministerial Communion* with all other *National Churches*; not excepting even her Sister-Church of SCOTLAND, bordering so near upon her, and whose Prosperity stands so closely connected with her own. It must certainly be a scandalous Imputation on the *Church of England*, to suppose her so unconscionably bigotted to her own establish'd Form of Religion, as to forbid her Clergy all occasional Conformity to the different Mode of Worship in a Sister-Church, when Providence gives them an Opportunity, and their own Conscience puts no Bar in the Way. That were in Effect to renounce the *Communion of Churches*; this being very much supported and carry'd on by Clerical Communion, or the Interchange of mutual Offices of Love and Assistance between their respective *Ministers*.

If you'll be pleas'd, Sir, to consult the *Articles*, *Canons*, and *Orders* of the Church of England, and the Writings of her ancient Divines, you will see no Colour of Reason, for so dishonourable a Thought of the *English Reformers*, as if they were for laying an absolute Prohibition upon the Clergy of the Church of England, in Regard of Occasional Communion with foreign Churches, in the Administration of any Branch of their ministerial Office. I am perswaded, those pious Reformers never meant to exclude the Protestant Churches abroad from their Charity, tho' differently constituted in Point of Ecclesiastical Government and external Modalities in Religion. They never meant to set up the Church of England for the Head & Centre of Christian Unity, expecting all other Churches to reduce themselves to her Standard, upon Pain of being shut out from her Charity and Fellowship in the Gospel.---No; so far from this, that whoever converses with their Remains in Print, or with the Histories of those Times, will see abundant Evidence, that the Church of England, in that Day professed a Catholic Com-

munion

munion with the *Reformed Churches*, and were firmly united with them all in Charity and Affection, as *Members of one Body* with herself. Nor can it reasonably be suppos'd, they condemn'd the *Ministry* of all other Protestant Churches, while they did not renounce the Communion of the *Churches* themselves. And I believe, none but such as have their *Brain heated* with the strange Fire of *Bigotry* to the English-Episcopacy and Liturgy, and have got little narrow *Party-Notions*, the very Reverse to those of the *first Reformers*, can ever have it enter into their Head to imagine, that the *Church of England* has sat up her self for the *only true Church* upon Earth.

Her 19th *Article* expresses no such Schismatick Spirit; but frames the Definition of a *Church* lawfully constituted, in such large and general Terms, as to comprehend all the *Foreign Protestant Churches*, as well as herself. Thus says the *Article*,--“*A visible Church of Christ is a Congregation of faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly administred according to Christ's Ordinance, in all those Things that of Necessity are requisite to the same.*” Bp. BURNET has this Remark upon it among others---“*We ought to search the Scriptures, and then according as we find the Doctrine of any Church to be true in the Fundamentals, we ought to believe her to be a true Church: And if besides this, the whole Extent of the Doctrine and Worship, together not only with the essential Parts of the Sacraments, but the whole Administration of them and the other Rituals of any Church are pure and true, then we ought to account such a Church true in the largest Sense of the Word True; and by Consequence we ought to hold Communion with it.*”--- Surely then the *Church of England* could not intend to confine her *Clergy* to her own Communion alone: and the *Article* leaves every one to the Exercise of his own private Judgment. The *Bishop's Exposition* of this *Article* might be confirm'd, I doubt not, from the *Homilies* and *Prayers* of the *Church of England*, and from the Writings of the English Bishops and Divines in the beginning of the Reformation, which are the best Commentaries on the *Articles*. Remarkable is that Passage of the famous HOOKER, in his *Ecclesiastical Polity* (Lib. 3. Sec. 11.)---“*For my own Part, altho' I see that certain Reformed Churches, the SCOTTISH especially and the FRENCH, have not that which best agreeth with the sacred Scripture, I mean the Government that is by Bishops, inasmuch as both those Churches are fallen under a different Kind of Regiment, which for the one it is altogether too late, and too soon for the other, during their present Affliction and Trouble, this their Defect and Imperfection I had rather lament in such Case than exagitate, &c.*--- After this, *Sir*, I presume, none can reasonably imagine, the great HOOKER condemn'd and disclaim'd the *Ministry* of the SCOTTISH, or other *Presbyterian Churches* abroad. And he doubtless spake what was the general Sense of the *Church of England* in his Day.--- But further, 'tis worthy of Remark, that sometimes Ministers having only *Presbyterian Orders* have been admitted (without Re-ordination) to officiate in the
Church

Church of England. For Instance, as Mr. *Strype*, in his *Life of GRINDAL* A. Bp. of *Canterbury*, informs us, the said *Arch bishop* licensed Mr. *John Morriſon*, a Scotch Divine, to preach and adminiſter the Sacraments any where within his Province, by Virtue of his *Presbyterian* Ordination. In his Licence 'tis expreſſy noticed of him, "He had been admitted to *holy Orders* about five Years before, by the Synod (or *Presbytery*) of *Lothian*, "according to the LAUDABLE *Form and Rite of the Reformed Church of SCOTLAND.*" ---- Again, 'tis obſervable, the Church of *England* has not ſcrupled to do publick Honour to the Church of *SCOTLAND*, even at a Time when the ſaid *Scottiſh Church* was *presbyterian* in her Conſtitution. For ſo it was, when the *Canons* were compiled: and yet in the 55th, which is the *Canon* preſcribing the Preacher's *Form of Prayer before Sermon*, it is there enjoined on the Clergy to pray for the *Church of SCOTLAND* by Name.--- I hope, this has not been any Occaſion of the modern Clergy's cuſtomary Omiſſion of the *Canonical Form*. ---- However, I ſhall reſt it with your Judgment, whether it be likely, that the *Church of England*, which by a ſolemn *Canon and Conſtitution* appoints the Church of *SCOTLAND* to be expreſſy pray'd for by all the Clergy, ſhould ever deſign to brand the *Ministry* of that Church as falſe or invalid, by precluding her Sons from all occaſional *Commerce* therewith in ſacred Adminiſtrations: which muſt be the Effect, if ſhe has ſet ſuch Limits to them in Relation to the *Uſe of the Common-Prayer*, as that without this, they muſt on no Occaſion preſume publickly to officiate in the Church of *SCOTLAND*.--- Again, Sir, it muſt needs be granted, the Church of *SCOTLAND* ſtands at leaſt on equal Terms with the *Engliſh Church*, as the Church of *GENEVA*. And yet, if you have ſeen a certain *Letter* from the *Univerſity of OXFORD* (dated Feb. 5. 1706.) and approv'd by her Maſters and Doctors in a general Convocation, which they ſent to the *Genevan Miniſters*, you may obſerve, 'tis directed To the *Rev. Paſtors of the Church of GENEVA*: and in the Body of the *Epistle* you find their Teſtimony in theſe Words, "*The moſt celebrated of our Divines* have ALWAYS been far from pronouncing ſuch a Sentence on your Church, viz. it's being deſtitute of LAWFUL PASTORS, "and Sacraments rightly adminiſtred."----- Now it's well known, the Church of *GENEVA* is *Calvinian and Presbyterian*; and yet by the ſolemn Act of thiſtamous *Engliſh Univerſity*, 'tis expreſſy own'd to have LAWFUL PASTORS and RIGHT Adminiſtration of Sacraments. In this, we may rationally conceive, they ſpeak but the real Senſe of the *Church of England*. And after this, can it with any Shadow of Reaſon, be ſurmiſ'd, that *this Univerſity*, or *this Church*, wou'd reſuſe Communion with the Church of *GENEVA*, by prohibiting her SONS *occasional Conformity* there, or Communion with her *lawful Paſtors*, by aſſiſting them in the Word or *Sacraments rightly adminiſtred*! Why then ſhould we imagine Mr. *Whitefield*, one of the Sons of *Oxford*, reſtrain'd by his Subscription from communicating with the Church of *SCOTLAND*, as *laudable* a reformed Church as that

that of Geneva? It were a Reproach upon the Church of England, to suppose she meant this.

I'm sure, there's no Colour of Reason for this dishonourable Tho't, from the Church-Article (23d) Of *ministring in the Congregation*: where we have a Definition of those that are *lawfully called and sent* to dispense the Things of God. Look into it, and try (Sir) how you can reconcile what is said there, to a Supposition of the Church of England's denying her Clergy all *Ministerial Communion* (in publick Acts of Office) with the *foreign Churches*. It is there expressly said, "*Those we ought to judge lawfully called and sent* [i. e. to execute the Office of publick Preaching and administering the Sacraments in the Congregation] *which be chosen and called to this Work by Men, who have publick Authority given unto them, in the Congregation, to call and send Ministers into the Lord's Vineyard.*"---- Says Bishop BURNET upon it, "This is put in very general Words, far from that Magisterial Stiffness, in which some have taken upon them to dictate in this Matter. The Article (says he) does not resolve this into any particular Constitution: but leaves the Matter open and at large, for such Accidents as had happened, and such as might still happen. Those who drew it, had the State of the several Churches before their Eyes, that had been differently reformed," &c.---The Bishop afterwards observes, "We are very sure, that not only Those who penned the Articles, but the Body of this Church for above half an Age after, did---acknowledge the *foreign Churches*---to be true Churches, as to all the Essentials of a Church, though they had been at first irregularly formed, and continued still in that imperfect State. And therefore the general Words, in which this Part of the Article is framed, seem designed on Purpose *not to exclude them.*"----He closes his Exposition with this Observation,---"And thus what Thoughts soever private Men, as they are Divines, may have of those irregular Steps, the Article of the Church is conceived in such large and general Words, that no Man by subscribing it is bound up from *freer and more comprehensive Thoughts.*"

Now the Article (view'd in this Light the Bp. sets it in) Mr. W----d has subscribed to, and that willingly and *ex animo*, believing it agreeable to the Word of God: And finding the other Churches abroad, tho' reformed differently from the Church of England, yet by the Articles were not deny'd, but implicitly owned to be true Churches, and that "neither our Reformers, nor their Successors for near 80 Years after the Articles were published, did ever question the Constitution of such Churches;" and finding himself, "*not bound up from those freer and more comprehensive Thoughts,*" to which he was dispos'd, but rather bound to them, by subscribing to the Articles of the Church; he did therefore justly conclude himself but in the Exercise of his lawful Liberty, if not Duty, while practising *Occasional Conformity* in the Church of Scotland, and holding Communion with the Clergy there, whom, according to the Article, he ought to judge *lawfully called and sent into the*

Lord's

Lord's Vineyard, and so to judge himself by his Subscription, obliged to receive and own as his Brethren in the Fellowship of the Gospel.

I may further observe, that since the *Union* of the two Kingdoms, when the Church of *Scotland* (tho' differently reformed) was put on the same Foot with the Church of *England*, in Point of Legal Establishment, it cannot (I think) be reasonably call'd in Question, whether the two *National Churches* are not to be reputed in *full Charity* with one another, as *Sister-Churches*, notwithstanding their varying Constitutions, and Orders, Rites and Customs, in Point of Worship and Discipline.---And in this State of the Case surely *occasional Communion* of these two established Churches with one another, particularly by their *Clergy* in publick Acts of mutual Assistance and *Pulpit-Help* in special, as they have fair Opportunity, and so far as may well consist with the Conservation of their respective Forms, Orders and Constitutions Ecclesiastical, appears one very significant Expression of their mutual *Charity* and christian *Union*.---Where there's a Concord between two Churches in the Essentials of Christianity, a known *Unity of Faith*, in Things necessary and fundamental, and besides this an *Unity of Worship*, by an Agreement in all the general Things necessary and essential to christian Worship, here's (as it should seem) a loud Call to mutual *Forbearance*, and *Compliance* in the lesser Modalities of Religion as far as will stand with an upright Conscience: and methinks, if it looks like a criminal *Frowardness* and *schismatical Humour* in one of these Churches to obtrude her peculiar Opinion and Practice upon the other in those *extra-essential* Points, wherein they differ, as indispensable Terms of Communion of Members, it is certainly worse still in that Church to interdict her *Clergy* from all occasional Communion with the other, where they see Light for a *Compliance*. To suppose the *Church of England* hath done this, is to cast a black Reproach upon her, as a *Separatist* from the whole christian World: Nor indeed can I discover any just Foundation for so unworthy a Tho't of her. At least I can see nothing at all in her Book of *Articles*, which the *Clergy* subscribe to, that carries the Face of this: Nor am I apprised of any authentick or valuable *Exposition*, that carries the Sense of them this Way. Forward *Imposers* of Episcopal Forms and Orders may perhaps interpret the *Articles* into this Sense: But I know of no *Authority* they have to interpret them for others. The *Clergy*, left to the free Exercise of their private Judgment, will doubtless interpret differently the common Rules, they have subscrib'd to: and as every one has a Right to enjoy his own private Thoughts in disputable Matters, so likewise has he a Right to act upon 'em, where he does not see such Exercise of his Liberty will interfere with the *publick Good*, the avowed Design of all Law and Rule.

Accordingly Mr. *Whitefield* esteeming himself at Liberty to conduct in the Case of *occasional Communion* as should (all Circumstances weighed) appear best and most eligible in his own private Judgment, has been,

pleas'd

pleas'd to use his lawful Liberty when in SCOTLAND, by practising *occasional Fellowship* with that allowedly true and reformed Church, and equally established by Law as the *Church of England*, which he belong'd to. Nor, after this View of the Case, can I imagine e'er a *Bishop in England* would presume to call Mr. W----d to an Account, and censure him for his Occasional Conformity and Communion with the *Church of SCOTLAND*. I think, this would be a flying in the Face of their own *Articles and Canons*, as well as of *Scripture and Reason*. As for the *Word of God*, the great Charter of our holy Religion, this not only teaches us, that there is *one Lord*, and *one Body*, but requires Christians to *keep the Unity of the Spirit*; and therefore, when Providence gives an Opportunity, forbids them to *refuse Communion* with a true Church, *holding the Head*, and in point of religious Rituals (as well as Opinions) imposing nothing repugnant to Scripture-Rule.---As for the Voice of *Reason*, this confirms the Dictates of Revelation in the Case. Every one's own Reason must inform him, that *Duty* admits of *Alteration* according to the Variety of *Times and Situations* a Man may be in: so that what may be of *Obligation* in one Season, or Circumstance, is *not* so in another. For Instance, the Interposition of *publick Authority* may, in Things *indifferent*, very much alter a Case, and make that a *Duty*, or *expedient*, which otherwise we might think to be not so. At least this is the Doctrine of the *Church of England* in her 30th Canon, which says, "*Things of themselves indifferent do in some sort alter their Natures, when they are either commanded or forbidden by a lawful Magistrate, and may not be omitted at every Man's Pleasure, contrary to the Law, when they be commanded, nor used when they are prohibited.*"---I may justly add upon it, That where they are neither *commanded* nor *prohibited* by Law, and so are left in their native State of *Indifference*, here certainly it is at every *Man's Pleasure*, either to *use* or to *omit* them, as he judges (upon Consideration of all Circumstances) wisest and most expedient, both in Regard to his own private Benefit and the publick Good.---The Alteration of *Place*, in point of settled Abode, or occasional Residence, very often produces an Alteration in point of *Duty*. It's a Maxim founded in Reason, that *where* the *Grounds* of any *Duty* no longer subsist, *there* the *Obligation* is discontinu'd. Thus the special Oath of a *Justice* obliges him while in his own proper County or Circuit: but ceases to bind him, in point of Action, when *out* of his Civil Boundaries. And, to reduce this to the Case before us, why should it be tho't, the special Promise and Subscription of a *Clergyman* of the *Church of England*, in Relation to the Use of her Forms and Orders, is any more binding to him when not personally *within the Church or Realm*? The main End of the said Subscription is doubtless to keep up *Uniformity* of publick Worship *WITHIN THE CHURCH*, and maintain the common Order of the Church within his Majesty's *Realm of ENGLAND*. And how that is infring'd by Mr. W----d's *occasional*

Occasional Conformity, which he practises when *abroad*, out of the Bounds of the Church and Realm, is a Difficulty, that I want to have solv'd.

Mr. W—d, I conclude, is of Opinion with the Church of England in her 34th Article, which he has subscrib'd with the rest, and where we read, "It is not necessary, that *Traditions and Ceremonies* be in all Places one, or utterly alike : for at all Times they have been divers, and may be changed according to the Diversity of Countries, Times, and Men's Manners, so that nothing be ordained against God's Word. — Every Particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by Man's Authority, so that all Things be done to Edifying." — Well, pursuant to his Subscription to this Article, and in full Accord with the Principles there advanced, was Mr. W—d's Practice when in SCOTLAND ; where he might justly hold himself, by this Article, at least permitted and authoriz'd occasionally to conform to the Mode of Worship in that Country, as not apprehending the same repugnant to the Word of God ; and in Consequence of this his Apprehension, might reasonably look upon himself, by his Subscription, oblig'd not to offend against the common Order of the Church by Law establish'd THERE, as well as not to offend, when in ENGLAND, against the common Order of the Church there establish'd by Law.

Now the Case, in Mr. W—d's View of it, as well as in mine, is much the same here in *New-England* ; which is a Country of *Nonconformists*, a People though subject to the KING of *Great-Britain*, yet not included within his Realm of ENGLAND, any more than his Majesty's Subjects in Scotland ; and who not only enjoy full Liberty of Conscience by Royal Charter, but have our Ecclesiastical Immunities, Privileges and Usages in Religion, ratify'd and confirm'd, and fully secured to us by express Law, under the ROYAL Sanction ; as good a Tenure, for ought I know, if not as that by which the Church of England herself holds the Rights of her National Hierarchy in general, yet at least as that by which the Bishops hold their Right to govern by her Canons and Constitutions Ecclesiastical. If therefore Mr. W—d, tho' by Profession and Character an Episcopal Clergyman, finds a Freedom in his Conscience to associate himself to the Communion of our Congregational Churches, and to minister in our Pulpits, he may justly repute himself virtually licensed by the 34th Article of his own Church to do it, and by his very Subscription inhibited and restrained from offending against the common Order of the Worship of God in this Land. So far is Mr. W—d, as a Minister of the Church of England from being legally forbidden, that he is rather legally required, and by Virtue of his own Subscription solemnly engaged and bound to practise *Occasional Conformity* to the receiv'd Customs and Usages of the Country, in Religious Worship, tho' varying from the Episcopal Rites and Modes ; while he sees no Repugnancy in them to the Word of God, nor indeed (in Strictness of Speech) any Repugnancy to the

Requirements of *his own Church*. For you are sensible, Sir, that then is one *Law* properly said to be *repugnant* to another, when these *Laws* are not only of a *contrary Tenor*, but made by lawful Authority obliging to People of the *same Place*. This is plain, I think, in the Case of *Acts of Parliament* touching Civil Matters: which, unless they expressly name the *Plantations*, or his Majesty's Dominions in *America*, or the like, these are taken to be *not included* within the said *National Laws*; or at least the *Charter-Governments* here are not understood to be precluded from their Privilege of making *Acts and Laws* touching the same Matters, of a *contrary or different Tenor*, which, nevertheless, are not deem'd *repugnant* to the *Laws* of the Nation.—Now, Sir, I believe, you are also sensible, that the *Canons & Constitutions Ecclesiastical*, in whatever Force at Home, don't at all affect us in *foreign Parts*, by dint of their own Authority, but only in the Case of voluntary Submission: Nor can these *Church-Canons* be suppos'd to affect us, in the present State of our Civil Policy, unless by some *Law of our own* they were adopted and enforc'd, or else by some *Act of Parliament* they had their Authority and binding Force extended to the King's *foreign Colonies, Provinces and Plantations in America*. You may observe, Sir, that even King JAMES, in his *Letters Patent* ratifying and establishing the said *Constitutions and Canons*, does not carry his Injunction of observing and executing the same beyond the Limits of “the Province of *Canterbury and York*”, in his Kingdom of *England*. Neither indeed does the *Act of Uniformity* itself touch the *Plantations*, but is confin'd expressly to the Bounds of *ENGLAND and WALES*, and the Town of *Berwick*.—It is impossible therefore, I think, for Mr. W—d, in the present Case, to be *convinced of the Law as a Transgressor*: for, as saith the Scripture, *Where no Law is, there is no Transgression. For Sin is the Transgression of the Law*. Therefore, *Sin is not imputed, when there is no Law*.—And in Truth, as for such in *foreign Parts* that have gone over to the *Church of England*, and voluntarily oblig'd themselves by the *Clergy-Subscription*, and *Oath of Canonical Obedience*, I am at a Loss, among those that *exercise any Ecclesiastical Jurisdiction* within the *Realm*, who it is that is their proper *Bishop, or Ordinary*, to whom they are duly subjected, either by *Royal Order*, or by *Parliamentary Decision*; one or other of which, for ought I can see, in the present State of Things, is the only Foot, on which any *Prelate of England* can pretend a lawful Right and Authority to *exercise Ecclesiastical Jurisdiction* in these his Majesty's remote Dominions, or have Power to enjoin the *Church-Canons, Constitutions and Orders* upon the *Episcopal Clergy* here, and in Consequence thereof to punish Delinquents. And in my humble Opinion, if any *Bishop* of the *Church of England* takes upon him to exercise such *Jurisdiction* here without lawful Right, he makes an unjustifiable Excursion beyond his proper Line; and his *extra-diocesan* Censures in the Case of any Clergy-

Man's being tax'd with Misconduct in *New-England*, might be easily warded off by a *foreign Plea* produced in Court against him, or an Appeal to *Judice non competente*.

Now, tho' Mr. W—d did in *England* submit to the usual *Subscription* and *Oath*, yet the Obligation upon him to *Canonical Obedience* cannot, in any just Construction, be judg'd more than *co-extensive* with the binding Force of the *Canons & Constitutions* themselves, or more than commensurate with the lawful Authority and Power of his *Ordinary and other chief Ministers of the Church*, unto whom has been committed the Charge and Government over him. — It is worthy of Notice, Sir, that when the *Governours of the Church* do not enforce any particular Canon by their express *Injunction* thereof, and Demand of *Conformity* to it in their proper Ecclesiastical Districts, then the *Clergy* (as some of their most judicious Writers inform us, is their common Sense upon the Case) do not hold themselves bound by their *Oath*, to conform and obey in such Instance: Nor indeed, if an actual Demand be made, do they look upon themselves oblig'd to *absolute Obedience* to the Canon, exclusive of their own Right of *private Judgment*, which (as the same Writers observe) is always suppos'd reserved to them inviolate. And surely then, *Where* the *Governours of the Church of England* have no Power to execute the Canons, no lawful Authority to enjoin them, so consequently no Right to demand Obedience, it's self-evident, that *There* the *Clergy's Oath* of Canonical Obedience is of no Force to bind their Conscience. — This Argument I think a full Vindication of Mr. W—d's Conduct (equally in *New-England*, as in *Scotland*) with Regard to his *disusing the Church-Form* in publick Prayer and Administration of the Sacraments, notwithstanding what our *Author* has pleaded against him from the *Articles and Canons*. — And I must profess, upon the whole, I can see no Obligation on him, nor just Reason as yet for him, either to "renounce his *Subscription*, or to alter his *Conduct*." He's reduc'd to no such Dilemma at present: but without gratifying our *Author* in either Part of his Admonition, may still "approve himself a *consistent upright Man*."

But so much for this Time. You'll excuse the delaying my further Remarks, for the Contents of my next. In the mean Time, let us pray for Light, and Grace, and Peace, thro' our Lord Jesus Christ, to be multiply'd to us, and to all his Ministers and People. I am, Sir,

Your's &c.

The Third LETTER.

DEAR SIR,

Jan. 14. 1744. 5.

I'M now a little at Leisure to attend the LETTER in its next Paragraph, where our *Author* essays to obviate an excusatory Plea, that he thought probably

probably Mr. W—d might alledge in Favour of his Conduct, from the Example of “*other the Church-Clergy, who may act as little consistently, in other Respects.*” But this, says he, *is nothing to the Point in hand.* — However, I think it not so generous a part in him, to refuse Mr. W—d the Advantage of a Plea in Apology for himself, which if his Conduct be really culpable, before will not justify, yet may extenuate it. — And if it be Fact, that Mr. W—d does *herein act as consistently as others of the Church-Clergy do in other respects*, I can’t think with our Author, that his pleading *this* would be *nothing to the Point in hand.* For there may be Cases, wherein approv’d general Example, or allow’d prevalent Custom, which very much gives the publick or common Sense of a receiv’d Rule, is justly improvable by a particular Person in Vindication of his Conduct, either directly with relation to *that*, or with relation to any other like Rule, by proportion, and parity of Reason. Thus, in the present Case of Subscription to the stated Use of the Form of Prayer in the Common prayer-book prescribed, in publick Prayer, and none other, — if the Meaning be screw’d up to the Height, if the Expression be understood in its Rigour, and taken absolutely, without any Reserve, without Exception of any possible Case, or any the least Abatement of the Sense, I say, then the whole Body of the Episcopal Clergy thro’ the Nation, at home and abroad, are liable to fall into the same Condemnation with Mr. W—d, as Violators of their Subscription. For (as already observ’d) it’s their common Practice, in their Pulpit-Prayer (or Prayer before Sermon) to vary from the prescript Form; either instead thereof using some Collect in the Book, not appointed specially for that Occasion, or using a Form of *their own composing*, or else praying in the *extempore-way*, just as their several Inclinations lead them. The universal Example of the Clergy of the Church, in thus taking Liberty to order their Pulpit-Prayer, every Man as he pleaseth, notwithstanding they have subscrib’d to use the appointed Form, AND NONE OTHER, manifests it to be the common Sense of the whole Body of the Clergy, that they are not under an absolute total Restraint from *free-praying*, in the publick Assembly, as our Author seems to represent their Case; and therefore that their Subscription is not to be understood in the Strictness of the Letter, but admits of a qualify’d Sense. — And it is a Consideration, which serves to strengthen my Argument, that notwithstanding the Dissenters have often alledg’d this in Controversy, as a Vindication of *their Manner* of praying, against the Reproaches cast upon it by certain Bigots to the Liturgy, yet it has occasion’d no Alteration of the Clergy’s Practice: And tho’ some over-heated Zealots among the Church-Clergy have often complain’d of this *free-praying* before Sermon, as an unwarrantable Innovation and Irregularity, which Dissenters make an ill Handle of, to serve their Cause, yet it has never produc’d any public Censure on the Practice. Nay, I presume even the Bishops conform to the prevailing Usage, and do themselves neglect the establish’d Rule in this Instance, nor make any Scruple of using

OTHER Form or Manner of praying before Sermon, than is by public Authority prescribed in that Case.—It's well known, the *Bidding Form* (so called) is long since antiquated, and grown out of Date; no longer used, I suppose, by a single Man of the Clergy.—There is such a Thing in Fact, as *Laws* and *Canons* being antiquated, or generally and practically dispensed with, tho' never formally and authoritatively repeal'd. And in such Case the Government does not interpose, to exact the Observance of those obsolete Rules, or punish the Violation of them.—Therefore, Sir, You must not strain the Point of *Subscription*, as our Author has done in Mr. W—d's Case, lest you should condemn the Body of the Clergy of this Generation, yea, and of past Generations too, as “*acting a wicked insincere Part*,” while varying from the *Common Order of the Church*, in the Instance above-mention'd. Surely we should make all possible Allowances, to avoid breaking *Charity*: and the Case now before us has an equal Claim to our Candour, I think, as the other.

Do (Sir) but consider Mr. W—d as standing in an *EPISCOPAL Pulpit*, in any one such thro' all *England, Ireland, or America*, and you'll find he is allow'd by *Custom*, which they say is *Common Law*, to depart from the prescrib'd *Form*, and to practise *praying freely*, just in the Manner he does at this Time in *New England*;—the same which, I suppose, he was wont to do in *England*, while he had the Use of the *Publick Churches*.—NO MAN FORBIDDING HIM. The only Difference is, that in that Case, besides the *Pulpit-free-prayer*, there must be the proper *Forms* for the *Reading-Desk* previously us'd, by himself or another.—While then you suspect him of violating his *Subscription*, you will do well (Sir) to take Care that you be not *Partial in the Law*.

Please, Sir, to consider, as Mr. W—d is Providentially here in these Parts, and dispos'd (so he solemnly professes) upon the Principles of Brotherly Kindness and Charity, and the Communion of Saints, to cultivate a Correspondence with the Churches and Ministers of *New England*, hoping to subserve the best Interest of this People, and willing for that Purpose to minister in the Congregations here, who are also willing (many of them at least) to attend his Ministrations, but still perhaps generally scrupulous of joining with him in the Use of the *Liturgy*; is there not a visible Necessity, in the Case, if he officiates in *Preaching*, that upon the Gospel-Rule of *pleasing others for their Good to Edification*, and *giving none Offence*, he omit the Use of the *Prayer-Book* on such Occasions, and pray *memoriter*, or pray *extempore*, or else not pray at all!—And if in such Case he chuses the *unfettered Way*, Can any Man forbid the Use of a natural Right and a spiritual Gift, that he should not pray in this free Manner, as well as we?—Nor indeed, Sir, is Mr. W—d the only Example in this kind, that has been known in *New-England*. An Instance, within my own

own Memory, I think it not amiss to mention. A *Clergyman* of the Church, whom I was well acquainted with, and a Gentleman of staunch Conformist Principles, both as to Episcopacy and Liturgy, as well as of a good Behaviour, I mean the late Rev. Mr. *Christopher Bridge*, formerly *QUEEN'S* Chaplain at the Chappel in *Boston*, but afterwards of *Rye*, happening (I think it was the Case more than once) occasionally in his Travels thro' *Connecticut* to be on the Lord's-day at *Stonington* (as I remember) where the aged and venerable Mr. *Noyes* was then Minister, and being kindly invited by him into his *Pulpit*, he readily comply'd to give him his Help, and in his Prayers before and after Sermon, conform'd (like Mr. *W—d*) to the Custom of the Place, making no Use of his *Book*; nor indeed making any Use of Notes in his Preaching.—I had the Account from his own Mouth.—And tho' the Bond of *Subscription* was the same in his Case, as in Mr. *W—d's*, yet I cou'd never perceive that he himself in the least suspected his having violated it in that Article of his Conduct, but us'd to speak of it as an Example of Candour on both Sides: nor can I learn that the Reproach was ever cast upon him from any Quarter, of acting a wicked insincere Part, in what he did on that Occasion. I think, *this is to the Point in Hand*; nor can our Author turn it off with saying, it was an acting inconsistently “in other Respects;” for Mr. *Bridge* and Mr. *Whitefield* appear to be in the same Predicament.

But to go on with our Author—

He next mentions a PROMISE the Clergy of the Church make at their entring into Orders, in Answer to a Question put to them by the *Bishop*; and which Mr. *W—d* “hath solemnly and repeatedly sealed his Approbation of at the blessed Sacrament:” importing, that he resolv'd “by the Help of the Lord, to give his faithful Diligence ALWAYS to minister the Doctrine, and SACRAMENTS, and Discipline of CHRIST, as the LORD hath commanded, and AS THIS CHURCH AND REALM HATH RECEIVED THE SAME ACCORDING TO THE COMMANDMENT OF GOD, so that he may teach the People committed to his Care and Charge with all Diligence to keep and observe the same.” Now our Author suspects Mr. *W—d's* Practice in *New-England* by conforming to the Manner of these Churches, and not keeping to the Rules and Forms of his own *Communion-Book*, in ministring the Sacrament among us, is an “open Violation of his Promise” aforesaid; and seems to think him justly accusable of “aggravated Prevarication, to say nothing worse.”

But I think, Sir, the Difficulty here (take it at the worst) is not indissoluble: but admits of much the same easy Solution, as that before on the head of *Subscription*. This Declaration or Promise at entring into holy Orders (I mean so far as it relates to the PARTICULAR MODE of Ministration used in the Church of *England*) carries with it, not an absolute and unbounded, but only a local and limited Obligation.—Its binding Force upon the Promiser, even at the very largest Extent in Reason supposable, is only while he is personally residing WITHIN THE CHURCH AND REALM, where the

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Episcopal Ordinances, Canons and Constitutions are receiv'd and held in Force.—Nor does the Particle (*ALWAYS*) which our Author puts an Emphasis upon, alter the Case, or stretch the Sense beyond the Bounds mentioned. You can't be insensible, *Sir*, that such Terms of *Universality*, tho' deliver'd absolutely, are often to be constru'd in a more lax and qualify'd Sense: in many Cases, the very Nature and Reason of Things obliges us to *not* take them in the most extensive Sense, but to put some Restriction upon their Meaning. Nor is it acting an ingenuous Part, to urge so mighty a *Consequence*, as is depending in the present Case, upon the meer Force of a *Word*, taken by our Author in an *unrestrain'd*, when it fairly admits of a *limited* Signification. And as it is here apply'd, it must be understood with some Abatements from the strong *universal* Sense. For Instance, understanding the *Promise* here of a direct Promise *ALWAYS to minister, &c.* may it not admit of such limited Constructions as the following? *ALWAYS* so long as I am *where* I *MAY minister* in this Form and Manner.—(For what a learned Defender of the Church of England has said about the *Burial-Office* in particular, I think is applicable as to all the Offices and Forms in general, “*We [the Clergy] give our Assent to the Use of it, where it may be used, and that is all.*”) Or, *ALWAYS*, so long as I am *residing in any Diocese*:—Or, *ALWAYS*, so long as I am *within the Church and Realm of England*, where this Form of *Ministration* is received as *according to the Commandments of God*.—And it's observable, the Manner of Expression in the *Promise* itself [*as this CHURCH and REALM hath received the same*] points us very plainly to the last Restriction. And I conclude, *Mr. W—d*, when ministering in the publick Churches, has never been wanting to his Promise, but *ALWAYS* careful to practise full Conformity to the Church of England, in his Sacramental Ministrations, during his Stay *within the Realm*.

But still, upon a Review of this *Promise*, I find by the Tenor of it Room for another *Restriction*, which reduces the Obligation of it within the narrowest Limits, not exceeding the Bounds of even that single *Congregation*, where he has *Charge*. Surely, His *Promise* in Answer to the *Question* put to him at Ordination, ought in all Reason to be interpreted as carrying an *Analogy* or *Proportion* with the *Bishop's Demand*. Now the Words of the *Question* run in this Connection, “*Will you give your faithful Diligence ALWAYS to minister the Doctrine, and Sacraments, and Discipline of CHRIST, [as the Lord hath commanded, and as THIS CHURCH and REALM hath received the same, according to the Commandments of God] SO THAT YOU MAY TEACH THE PEOPLE COMMITTED TO YOUR CARE AND CHARGE with all Diligence to keep and observe the same?*” To which the Answer made, is this, “*I will do so by the Help of the Lord.*”—Interpreting then the Answer by the *Question*, it must be allow'd, the direct View of this Engagement is to a *particular Charge*; and the End expressly aimed at, is, *Teaching the People committed to his Care, &c.* This last Clause (in my Opinion) governs the Sense

Sense of the whole Period : and plainly manifests the just *Extent* of the Promise here made. Hence then, according to the express *Letter* of the *Question* and *Answer*, if the Promise be understood of *ministring* by the publickly receiv'd *Forms*, and *Rules* prescrib'd in the *Prayer-Book*, a *Clergy-man* is not bound by his said Promise, to observe the same in a Variety of Cases that may happen ; as, if he at present has not a *People committed to his Care*, or is occasionally *ministring out* of his particular Charge, &c.—However, certainly it does not oblige him to *impose* the Episcopal *Forms* upon another Congregation, scrupling the Use of them, and yet where he may be both invited and inclined to *minister*.—I shall make no other Apology for this Way of arguing, but that if our *Author* is for taking the Advantage of a *Literal* Meaning in the Word—ALWAYS, used in the first Clause of the Passage before us, I think, he cannot consistently refuse me the Liberty of taking an equal Advantage from the Use of the Words—PEOPLE and CHARGE, in the last Clause of the same Passage.

However, Sir, I must confess, I have said all this only by way of *Argumentum ad hominem*, or in Accommodation to the wrong Notion of this *Promise*, suggested by our *Author*, I suppose, inadvertently. For if you'll please to review the *Bishop's* Question, 'tis obvious, that Mr. W—d, in his Answer, did not *directly* promise (whether ALWAYS, or otherwise) in fact to *minister*—as *this Church and Realm hath received*, &c. but only that he would GIVE HIS FAITHFUL DILIGENCE *always to minister*—as aforesaid.—Neither, did he, in this Place, promise so much as that *universally and indefinitely*, but with an express *Limitation* to THE PEOPLE COMMITTED TO HIS CARE AND CHARGE. A Restriction evidently couched in his *Promise*, by the strongest Implication. So that when in Providence he is *excentrical* to his stated Charge at any Time, he has a temporary Release from his *Promise*, so far as relates to his *ministring*, or even to his *giving Diligence* to minister, according to the Church-Forms. Notwithstanding, for Argument's Sake, I will wave the Advantage of those restraining Words, and grant that by Parity of Reason his Promise may oblige him beyond the Limits of his own particular Charge : Yet it is possible, in some Cases, he may be punctual to his *Promise* aforesaid, tho' he actually *minister* in the Congregation *without* using the Episcopal Forms. For is it not a possible Case, that he may GIVE HIS FAITHFUL DILIGENCE *always to minister*, in the Way and Manner of the Church of England, and yet it be *out of his Power* sometimes to *minister* thus in Fact ? For Instance, when in his occasional Travels he comes into a Place peopled wholly with *Dissenters* from the Church of England, who being disaffected to *Book-praying*, would take Offence at his using the *Liturgy*, but will gladly receive him *without* it, I don't see that his *Promise* binds him in this Case, to forbear *ministring at all*, meerly because the People so prejudic'd won't suffer him to minister in the *Episcopal* Way.—Or, again, supposing there be *Episcopal*

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(as well as Dissenting) Congregations in the Place, to whom, were Access allow'd him, he would freely minister in the Use of the *Church Forms*, if in this Case he properly applies for the Liberty of *Episcopal Churches*, and seeks Opportunity to *minister* there, but meets with Repulse, and Disappointment in his Measures, I think, when he has thus GIVEN HIS FAITHFUL DILIGENCE TO MINISTER,--- he has truly answer'd the Design of his *Promise*, so far as 'tis rationally supposable it can oblige him in such a Case. Therefore in *New-England*, where the *Episcopal Pulpits* have been refus'd him, if *other Pulpits* be open'd to him, and here (to avoid Offence, or for other good Reasons) he thinks himself oblig'd to *minister* without the *Church-Liturgy*, I can't discern any solid Grounds, upon which the Charge of *breaking his Promise* can possibly in this Case be brought against him.---But in such Case, he has in Providence a fair and clear DISPENSATION from his *Promise* (consider it in what Light you will) so far as it respects *Liturgical Ministration*: And if he gives his *faithful Diligence* always to *minister*---AS THE LORD HATH COMMANDED, in some good *Protestant Form* or Manner, agreeable to the Word of God, and agreeing (for Substance) with the *Communion-Book* and *Book of Common-Prayer*, he fulfils his *Promise* as far as under such Circumstances it can be thought to oblige him in Point of Conscience.---I believe, this is the Light in which the Case is consider'd at *Home*. Else what Account can be given of the publick SLIGHT, there put upon Commissary *Garden's* Consistorial Process against Mr. *Whitefield* at *South-Carolina* "for omitting to use the Form of Prayers prescrib'd in the *Communion-Book*", when officiating in a *Presbyterian Congregation*? For Mr. *W...* having interposed an *Appeal* in the Cause, from Mr. Commissary's spiritual Court to his MAJESTY in the *high Court of Chancery*, tho' when return'd to *England* he attempted *bona fide* to prosecute his said *Appeal*, yet could not prevail with the *Lords* appointed by his Majesty's Commission, so much as to meet once on the Affair;---they thinking, no Doubt, with sufficient Contempt of Mr. *Garden's* invidious Proceedings, not to say usurped Power.---The Conduct of the *Bishops*, and in particular of the Bishop of *London*, the reputed *Plantation-Diocesan*, towards Mr. *Whitefield*, in not exerting themselves on this Occasion, either to promote a Hearing upon his *Appeal*, or to censure him in some ecclesiastical Court according to *Canon*, as a *Revolver after Subscription*, this their Conduct (I say) is to me *unaccountable*, unless we resolve the Reason of it into this, that they were conscious of his *Innocence*, as the *Fact* charg'd upon him was done in a *Place* not contained within the Limits originally intended in the *Clergy-Subscription* and *Promise* to use the *Church-Forms*, and none other.---Our *Author*, I suppose, has that Charity for the *PRELATES* of *England*, to think 'tis with them, as well as with himself, no light matter for a Man to violate his *Promise*," especially in so sacred an Affair: but their *Lordships* not taking

hold of the Occasion given 'em by the *Appeal*, nor of any other Occasion, to deal with Mr. *W---d* according to their Rules of Discipline, but letting him go FREE OF PUBLICK CENSURE, is a loud Intimation, that they despair of being able to prove the Crime upon him, of *violating his Promise*, and that therefore the *Penalties*, denounced in that Case, are not legally *due* to him. And as "certainly as it stands him in stead, to *clear up his Character* in this Matter," so certainly I think, this Conduct of *Publick Authority* at home (whatever Mr. *Garden*, or our *Author* may judge of it) is sufficient for that purpose; and I believe, will be tho't, by the reasonable and unprejudic'd part of the World, at least sufficient "to excuse him [in their Eyes] from aggravated *Prevarication*," which our *Author* says "there are Many who know not how to excuse him from, to say *nothing worse*." --- What *worse*, he might think could be said of Mr. *W---d*, I know not: however, this I'm well perswaded of, that notwithstanding all the Noise about his *violating his Promise*, there's *Nothing* in it, but I believe it will be found only groundless Jealousy. And I wish, we may well consider, that 'tis no *light Matter* for a *Man* to accuse another of *violating his Promise*, especially an *Elder*, and in such a Case of *more than ordinary Importance*. --- Nor can I devise *how to excuse* People's treating Mr. *W---d*'s Character in this strange Manner, unless it be that they do it for want of due Consideration, or Acquaintance with these Things.

Our *Author*, in his next Paragraph (Page 4, & 5.) deals with Mr. *W---d* about his *ITINATION*, which he thinks incongruous to the Character of a *professed Minister of the Church of England*, a Breach of his *Ordination-Commission* from the Bishop, &c. and therefore *not consistent with Honesty*.

I have nothing at all to do here, but to consider this Instance of Mr. *W---d*'s Conduct in point of *Consistency*, which is the View under which our *Author* objects to it. The Scope (I think) of the Argument here against his *Itinerancy* is, that "the *Authority*, which Mr. *W---d* as a Minister of the *Church of England* had given him by the *Bishop*," was limited in the Exercise of it, to "the *Congregation* where he shall be *lawfully appointed* thereto." --- To which I say, if his *Ordination Commission* did not give him *Authority*, as well to minister out of his particular Charge, as in it, then we may rationally conclude, his *Ordination-Promise* with Relation to the Exercise of that Authority, in using the *Liturgy*, respected him also only *within* his appointed Charge: and in this View of the Case, not his *Subscription*, not the *Articles*, or *Orders*, [or *Canons* of the Church, but his *Commission* ought to have been objected to him before, at least to shorten the Dispute: Methinks, this Argument singly might have stood *instar ominum*. --- Or, if his *Commission* (in its true Meaning

ing) did empower him to minister out of his particular Cure and Charge, then I think our Author's Argument from this Commission carries no Force with it to condemn his Itinerancy. An Argument which proves too much, proves too little. But if the Words of the Commission be taken exactly in the Letter, without allowing a Latitude of Sense, this would disempower the Clergy so much as to exchange Pulpits, or assist one another occasionally; for this, by the foresaid Rule of Interpretation, would violate their Commission, as well as Itinerancy. Here's a *Reductio ad absurdum*, which I believe can't easily be surmounted: But our Author must relinquish his Plea from the general Commission, and fly to a particular Licence.

And 'tis Fact, by the Concession of Episcopal Writers, that the Bishops (as also the two Universities in England) have the Power to grant Licences, of a wider Extent than the narrow District of a single Congregation or Parish, even through the largest City, or through a whole Diocese, and the Archbishops through a whole Province, if they please, to any ordain'd Ministers they think fit; "who in Virtue of such Licence, may travel, if they will, from Place to Place, as *Itinerants*." The sending forth itinerant Preachers was a Practice in the Church of England at the Beginning of the Reformation; probably in some Degree has been kept up all along; or if obsolete for any Time, has remarkably been reviv'd of late Years, particularly with Relation to foreign Parts. Mr. W-----d is not the only Episcopal Itinerant in America. It's well known, that Itinerant Ministers (under this express Denomination) are avow'd by the Society at home for propagating the Gospel, who have at this very Time a Number on their Mission. Thus "Mr. Morris in the Abstract of their Proceedings, for 1743. is nam'd expressly ITINERANT Missionary in Connecticut; Mr. Punderson, ITINERANT Missionary in New-England; Mr. Lindsay, ITINERANT Missionary in Pennsylvania and New-Jersey," with others.... In the general Notion then, Ministers of this Character be judg'd agreeable, to the Constitution of the Church of England, which our Author refers us to. We may well think, it's no Violation therefore of this original Commission from the Bishop, to act beyond the Limits of a particular Cure or Charge, or even in the Character of an Itinerant. And with Regard to a special Licence, I question whether the Itinerant Missionaries above-mentioned have had this, any more than Mr. W-----d. I suppose they all have the common Letters of Orders from the Bishop: and why ordain'd Ministers mayn't be thought sufficiently authoriz'd to exercise their Office, without special Letters of Licence supervening, I cannot well understand. Nor does it appear to me a Breach of Canon, at least no Infraction upon the Oath of Canonical Obedience, to act without such a Licence. For the

the Oath is of Obedience to the *Bishop*; not directly to the *Canon*. The *Bishop* must interpose his Injunction, or Imposition, before the *Canon* becomes binding: and even in this Case (as I have already remark'd) the *Clergy* apprehend themselves still in Possession of a *discretionary* Power with Relation to their own Act of Submission and Obedience; the Tenor of the Oath being, to obey the Bishop only *in omnibus licitis & honestis*.---- I don't see then but that Mr. W----d, though acting in Character of an *Itinerant*, may still be acting a *consistent Part* as a *Minister of the Church of England*; which is all our *Author* calls us to consider.

There's one Thing more suggested in his LETTER (pag. 5,) on this Head of *Consistency*, which brings us back again to the *Article* about using the *Book of Common Prayer*, which Mr. W----d subscrib'd to, and yet has since in a *Journal* made that Remark, "When the *Spirit of Prayer* began to be lost, then *Forms of Prayer* were invented;" and seems by the Connection of what he says there, to think "the *Invention* of them "a *sad Symptom of the Decay of vital Religion*, as much as even " *Preaching by Notes*.---- Now, Sir, whether he was of this Sentiment when he subscrib'd, or has since chang'd his Mind, I don't see that the *Consequences* our *Author* infers, will in either View of the Case, necessarily follow.

If Mr. W----d in fact has changed his Mind about *Forms* in Devotion, I think he may nevertheless be *consistent* in blaming the *Church-Clergy* for violating their *Subscription* to the 39 *Articles*: for these were design'd to secure *Unity or Consent of Faith*; and the *Clergy's Subscription* to these leaves them no *Liberty* to speak or write contrary to what they've subscrib'd; and hence, if in *Points of Faith* they "change their *Minds*" and teach contrary to their *Subscription*, they are not "capable of being vindicated in the same Way," as Mr. W----d is; unless it is not possible for a Man with a safe Conscience so much as occasionally to use any *Forms of Prayer*, while yet he has an unfavourable Opinion of the *Rise* of *Forms*. For it was only the *Use* of the *Forms*, that is respected in the *Subscription*, according to the Opinion of some of the best Defenders of the Church. According to their Sense of the Matter, Mr. W----d did not "subscribe to the *Book of Common Prayer*," properly speaking, i. e. did not (as our *Author* represents it) "subscribe to all Things contained in it." If you will read (Sir) the Controversy between Dr. Calamy and his Adversaries about Conformity, you'll find they declare, the true Meaning of the *Subscription* is, not to give *unfeigned Assent and Consent* to every Thing in the *Common-prayer-book*, but only to the *Use* of the *Forms* therein prescribed: And that this implies in its Nature an *Approbation* even of the *Forms* themselves (at the most) in Relation only

only to the *Use*, not the *Imposition* of them. Mr. W---d therefore having subscrib'd only to the *Use* of the Liturgy, might without violating his Subscription alter his Mind about the *Rise* of Forms, so long as this Change of Sentiment does not affect the *Article* he subscrib'd to, and is not such in its Nature as to be inconsistent with all *Use* of them, while he thinks the *Matter* of the Prayers agreeable to the *Word* of God, and the Case such as makes Submission to the *Use* of them expedient.---Whereas the Clergy's preaching contrary to, and condemning any of the 39 *Articles*, destroys *Consent of Faith*, subverts the very End of their *Subscription*, is a direct Violation of their *Subscription*, and does not well consist with their not renouncing it.

But indeed I see no Necessity of supposing a Change of Sentiment in Mr. W---d. For notwithstanding an unfavourable Opinion about the *Rise* of Forms of Prayer, yet so long as that Opinion was only such as might consist with the lawful *using* them, in some Circumstances, he might look on himself at *Liberty* notwithstanding, to *subscribe* to the *Use* of the Liturgy WITHIN THE CHURCH AND REALM, and might judge it *expedient* in his Case. For, as he might possibly be acted with a View to some peculiar *Advantages* (as he thought) to serve the Ends of the Ministry, within the Pale of the *Establishment*, particularly in regard *Episcopal Orders* might "render his Ministry more currant & indisputable and acceptable among the Generality of the People of England." So perhaps he was partly inclined to seek Admission into *publick Ministry*, upon Principle in Relation to *Episcopacy*, which he might be strongly attach'd to, more than to the *Liturgy*, and might at the same Time think his Sentiment about the *Rise* of Forms of Prayer not a sufficient Ground of *Separation* from the *Church of England*. These and other Considerations, of Weight with him to persuade to his Continuance in the Communion of the *Church*, might more than counter-balance his Opinion about the Occasion of *Forms* being *invented*: especially when by his *Subscription* to the *Use* of them in Publick Prayer, he would obtain the valuable Liberty (as he thought) of ministering in the *Publick Churches*, which he could not enjoy without complying with the Terms of the Legal Establishment; and especially too when his *Subscription* intended nothing more than a Declaration of *Assent* and *Consent* to the *Use* of the impos'd Forms, with an *Approbation* of them only in Relation to their *Matter*, and to their *Use* in this Case of their *Imposition*. For thus says the learned Mr. Ollyffe, in his Defence of Ministerial Conformity, "*Forms of Prayer* have both their Commodities, and Dis-commodities.---We don't declare for the *imposing* them, nor approve of it, or assent and consent to it. ---We are not at all concern'd in' the *imposing*, nor are we bound to declare, that *That* was well done, either in it self, or in its Circumstances. --

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"The Act of *Imposition* is the Governours Act : The Act of *Submission* is ours."---- The *Declaration* respects only what belongs to the Act of the *Subscribers*, who may approve the *Use* of Forms, in various *Degrees*, and upon various *Grounds* ; some meerly judging them *lawful*, and *Submission* to the *Use* of them *expedient*, in their Case, upon weighing of all Circumstances, ---- notwithstanding their unfavourable Opinion of the original *Occasion* of Forms being introduc'd. ----- I believe, a great Part of the godly *Reformers* submitted to the *English Liturgy*, upon such Considerations as those : and such Views kept many of the ancient *Puritans* from breaking off from the establish'd Church, they were generally against *Separation*, nor did they separate till they were *persecuted* and *thrust* out. This was very much the Case of our *Forefathers*, the first Planters of *New-England*: they stay'd within the Pale of the establish'd Church as long as they might enjoy the Liberty of their Conscience, in dispensing with some Ceremonies which they scrupled, and until the rigorous Imposition of Ministerial Conformity (in the highest Strain of it) at last *drove them out*, and oblig'd them to seek a Retreat in these *Foreign Parts* of the World. --- I shall only add upon it, that when any *Bishop* shall see fit to cite Mr. *Whitefield*, as a Delinquent, into his spiritual Court at home, I believe, he stands ready to make his Defence : and Persecution may compel him to the *Separation*, which in the present posture of Things mayn't appear to him either a Point of Duty or Expediency.

Alluding now to our *Author's* Conclusion upon this last Head, I finish with expressing my fervent Wishes for us all, both Ministers and People, that we may have more of the *wisdom which is from above*, and may have *this for our Rejoycing*, even the *Testimony of our Conscience*, that in *Simplicity and godly Sincerity*, not with *fleshly Wisdom*, but by the *Grace of God*, we have our *Conversation in the World*: then, I believe, however we may differ in Sentiment, in some Cases of lesser Importance, we shall not divide in Affection. Yet if *Paul* and *Barnabas* contend too sharply, God can overrule even this for the Furtherance of the Gospel.

Bear me (Sir) upon your Heart at the Throne of Grace ; and assure yourself, I am

Dear Sir,

Your's very affectionately.



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A N

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Anonymous Pamphlet,

ENTITLED,

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of a certain Sect usually distinguished by
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IN

Two LETTERS

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And the other the Right Reverend the BISHOPS
concern'd in the Publication thereof.

The Two PARTS of the OBSERVATIONS herein answered, are prefix'd.

By GEORGE WHITEFIELD, A. B.

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